together with all the inhabitants of the kraal. The two huts near the entrance are, on the left, the *lao*, where unmarried boys sleep (14) and on the right (15) the *nhangu* where the girls live. Often the nhangu is built behind the huts of the mothers, near the mhala ; in this way the girls are kept under more effective watch. The boys of the *lao* have to guard the door, which they close at night where it is the custom to do so. The *hubo* and the *bandla*, the squares, are generally kept quite clean.

In front of each hut is a *yard* (*ndangu* pl. *mindangu*, 23) which is also generally well swept. In the centre of each of these are some broken pots (mapseko), or pieces of hard clay taken from ant-hills (psirubu) ; this is the *fireplace (shitiko)*, where the mistress of the hut cooks her food. The fence round the yard used, as a rule, to be made of poles or even trunks of trees planted near each other and forming a circular wall. Nowadays, especially amongst the Rongas, these yards are enclosed with reeds and may be built square, a single wall fencing off as many as three or four huts. The top of this wall is sometimes crenelated. I rather think this arrangement is modern ; the circular wall of the ndangu is an old custom, as is proved by the following fact. On the day of *hloma*, when the bride's-maids and female relatives bring the bride to her husband, they not only build up the woodpile (shigiyane, see page 112), but, in the northern clans, they must also erect a new ndangu which will be called *tsandana*, and so people will know that in the yard there is a *nhlomi*, a bride, working for her mother-in-law! The ndangu is the place where women tell folk-tales of the tribe to the children and to each other, whilst they attend to their cooking, or after the evening meal.

If cleanliness prevails on the square and in the yards, the same cannot be said of the region between the huts and the fence. This is called *mahosi* or *makotini*. It is the place where old baskets and broken pots are kept. The chicken houses (*shihahlu*, 27) are built there ; these are generally little huts, with reed walls, placed on a floor of palmtree boards, supported by four poles forked at their upper extremities. The *ash-heaps* are somewhat further on (24). They are called *tala*, and play a part in certain rites, representing, as it would seem, the place of desolation and of sorrow.

The *pig*, as previously mentioned, is a new comer in the Bantu village. Its name, *nguluve*, means the wild pig. Most villages, however, possess one or two. They are never slaughtered in connection with sacrifices. 231

Poultry (tihuku) is the most common of all live stock. Not a village is without its fowl house (shihahlu); these are generally fashioned like a small hut and perched on piles to protect the poultry during the night from snakes. (See illustration I. p. 312.) 235 343

When a hen and her brood of young chickens have to be cared for, a much smaller hut is built on the ground, but the utmost precaution is taken to keep it almost hermetically sealed, as the mhamba (a long green snake, very venomous) and the shipyahla (Echnida arietans, a large viper resembling the puff-adder) do great execution amongst fowls! As cows are not bred for milking purposes, neither are chickens raised for the sake of their eggs. In fact Thongas consider it a sheer waste to eat eggs and always allow the hens to hatch them out. Hens are wilder than they are with us and often make their nests in the open country, returning some fine day with a flourishing young family. The breed is of very small size and the eggs are tiny: it would require at least two to equal the weight of one ordinary egg such as are for sale in the European markets; it is therefore evidently more advantageous to hatch eggs than to eat them! If, by any chance, a hen dies on the nest from the bite of a snake, the Natives will willingly devour the half hatched or three quarters addled eggs; the more developed the chicken, the greater their appreciation of the delicacy, for, says the Thonga, "i nyama!" — "this is meat!" Fowls are extensively used as timhamba, viz., sacrificial offerings. The throat is cut; a little of the down plucked off the neck is dipped into the blood, and brought close to the mouth for the performance of the *tsu* rite, one of the smaller feathers of the wing (shihluwa), one of the claws, and the beak are tied together and fastened to the wrist, ankle or neck of the person for the sake of whom the offering has been made. (Part VI.) [136] 235 262 235 782

Thongas assert that they have always possessed fowls. "They 235

235 made their appearance together with men" — "ti tumbulukile ni banhu," they say. But we know that the critical sense is absent from their minds, so we cannot rely on any such absolute dictum. "The Hoñwanas had them" they add ; and this we may believe, as the Hoñwanas have always kept more or less apart from the invaders of the XVth or XVIth century (I. p. 357) and may have preserved their traditions. This shows that poultry was known in Delagoa Bay 300 or 400 years ago. Not having seen the Portuguese chronicles of 1550-1600, I cannot say whether they make any allusion to the presence of fowls at that date (1).

F. HUNTING AND FISHING.

224 476 Whatever may be the antiquity of cattle breeding amongst South African Natives, there was a time when they had no domestic animals at all. Then, however, there were plenty of antelopes, elephants, and hippopotami in the country and they satisfied their craving for meat by hunting. Hunting was undoubtedly more developed in those remote times than now, and it was accompanied by customs and rites which are still to be found in some places, though rapidly disappearing, and in which are embodied some of the most curious animistic ideas of the tribe. Moreover, in their primitive state, Bantus only possessed very simple and inadequate weapons. It was hardly possible for an isolated member of the tribe to attack and kill big animals alone. The collaboration of his fellow clansmen was indispensable Hunting therefore was not an individual affair, but a collective concern. This gave rise to social rites, as gene-
224 rally happens when collective acts are performed. These ani-

(1) As regards the Pedi-Suthos of Zoutpansberg, the introduction of fowls amongst them is quite modern and they admit that they owe them to the Ma-Lemba who brought them into the country about 150 years ago. See my paper in *Folklore* Sept. 1908.